



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

V. FOUR HOPI TALES

BY

H. R. VOTH.

1. THE GIRL THAT WAS SAVED BY THE WREN.¹

In Oraibi (they) lived. At the place where now Kohtutwa (Found Wood) lives, lived a man, his wife and their daughter. It was winter and there was snow. The parents wanted to go and get wood, and said to their daughter, that she should prepare food for them. But after they had left, the girl played all day in a corner of the house and the steps with sheep bones, which were people and for whom she built a house, talking to them all day. So when her parents returned in the evening they found nothing to eat and the mother had to get fire and prepare a meal herself. She was tired and angry. The next morning they went after wood again, and again told the girl to prepare food for them. "But you must do it this time," the mother said, "because I shall be tired." But when they returned in the evening they found their daughter still playing at the same place. The mother was very angry. When she had laid down the wood she grabbed the girl by the belt, tore it off, tore off her dress and then threw her through a hatch-way into a lower room, covering the hatch-way with the stone cover. When they were eating late the father asked where their daughter was, since she had not come in. "Why, she has gone somewhere," the mother said "because she has not come in." The parents finally went to sleep. The girl in her lower room hunted for a blanket and finally found a small one in which she wrapped herself up and also went to sleep. In the morning the parents again went after wood without asking for their daughter. She staid in the room all day and slept there again the next night, the parents going after wood again the following morning. Thus the girl remained in the room three days and three nights. On the morning of the fourth day she was very hungry, as she had not eaten anything for a long time. She was very tired and was lying down. In the north wall was a small opening. All at once she saw something sitting in the opening. It came in and when the girl looked up she saw it jumping up and down on the floor, leave the room, and come back again. It was a Tūchvo (Wren). Finally the Wren came close to her and said "Alas! that you are here that way; but just continue here that way, I shall go and hunt something for you." The Wren soon returned with a string of ears of sweet corn. "Here, eat this," the bird said, "and then you must go out and

¹ Compare tale No. 15, page 71, in "The Traditions of the Hopi" by H. R. Voth, published by The Field Museum.

come to the gap north-east of the village, where I shall be waiting for you." The girl ate the corn and then removing the stone cover from the hatch-way, climbed out. Her parents were eating their morning meal near the fire-place. She was using the little blanket as a loin cloth. She passed her parents and went out. "Where are you going?" her father said. "Oh my, that you did not tell me about yourself." The girl went down and around the east side of the village. "Don't go away," her mother said. The girl proceeded, weeping as follows:

Hao inguu!
 Oh my mother!
 Um nui mâva, mâva
 You me refused, refused
 Owata, kwâwata,
 Bridal robe, (and) belt.
 Um nui mâva, mâva,
 You me refused, refused.

The people on the housetops saw her, and some were angry. All at once they saw the Kokoshori Katcina meet the girl, take her on his back, and take her away. The Wren had sent the Katcina. In a little while they came upon a batu-vota (water shield) which they mounted. They were then carried away to Kishiwuu where they arrived in a little while. They came to a spring which was the door to their kiva. This door the Kokoshori opened and they entered. The Hahaii Wuhti lived there with the Kokoshori, and beside her very many Katcinas. It was winter, but they fed the girl water-melons, muskmelons, roasting ears, etc. When they had eaten, all the Katcinas danced all day and were very happy, because the Kokoshori had now a child. They brought much sweet-corn and gave it to the girl. Every evening they had a dance. At last the girl had grown up to be a maiden.

The Kokoshori often went to Oraibi and saw that the girl's mother was very homesick. She did not go anywhere, but was lying down all the time. One time the Kokoshori said to the maiden "Your mother is very lonely and is crying. We shall take you to her." The girl cried and did not want to go. But the Katcinas said they would pity her and visit her sometimes. One time all the Katcinas dressed up and took the maiden to the village. When they arrived they danced at the place where the Wikolapi kiva now is. While they danced some of the women recognized the maiden and told her mother. The latter would not believe it. "My daughter is gone," she said.

Her hair was all tangled up, as she had not combed it for a long time. The Katcinas then danced north of the village. The father said, "May be it is her. I shall go and see." He looked and saw that it was their daughter. He was very happy. He at once made bahos and nakwakwosis. When he was done he went down and gave them to the Katcinas.

2. HOW A LITTLE TURTLE DECEIVED THE COYOTE.

At Sakwa-vayu (Blue Water), near Winslow, some people were living. In the river lived many Turtles. Near by lived the Coyote. He coveted the Turtles, and was wondering where they lived. He hunted all around the village, but could find only some turtle shells. He took some of them in his mouth and went away. Approaching the river he heard some one cry. He came near and saw a short distance from the river, in the shade of some brush, a small Turtle which drew itself into its shell when he approached.

The Coyote came close by, took the Turtle into his mouth, turned it over and said: "So it was you that said something here." "Yes," the Turtle replied. "What did you say?" the Coyote asked. "I cried," the Turtle answered. "Why?" the Coyote asked. "You sang nicely. Sing for me again." "Oh no, I cried," the Turtle said. "But you must sing again. You sang so nicely. If you don't, I shall devour you." "But I do not want to. My mother has gone away, and therefore I cried. I shall not cry for you again." "Very well, I shall devour you then." "All right, that will not hurt me." "I shall throw you on the hot ground." "Very well, that will not hurt me." "Well now, why do you not want to sing? If you refuse I shall throw you into the water." "Paiu, (oh my), do not do that, for I shall then die at once." The Coyote then rushed at the Turtle, grabbed it and threw it into the water. When it reached the water the Turtle exclaimed, "Ali! (good)! This is my house," stretched its feet and head, dived down, came up again, and swam away. "Oh my!" the Coyote exclaimed, "Why did I not devour it?" And on that account the turtles still live in the water.

3. THE LITTLE LOCUST HUNTER.

In all the villages the people were living: in Shongopavi, Oraibi, Shupaulavi, Mishongnovi, Walpi, Sichcomovi, and Hano. The Hopi relished locusts very much and hunted them in the fields. There was some shiwahpi (*Chrysothamnus Howardii* Torrey, Gray) at one place,

and on top of one of the brushes sat a locust, and a boy wanted to capture the locust. The locust was singing the following song:

Mahu, mahu, mahu, mahu,
Locust, locust, locust, locust.

Lâlena, lâlena, lâlena, lâlena,
Flutes, flutes, flutes, flutes.

Shiwap chokit, ovek chokiokango,
On (the) sage (?) he sits, on top he is sitting,

Lâlena, lâlena,
Flutes, flutes,

Aapiyo hongiomakang,
Off, being fleet.

Rup! (Imitation of the noise of the wings).

As he was singing the word "rup," he flew away. When he flew away the boy, not being quick enough, was very sorry. "Aya!" he said, because he had not caught him.

Told by Lomáventiwa.

4. TRADITION ABOUT SEVERAL MISHONGNOVI CLANS.

The Batki clan and Sand clan come from Palatkwabi. The Sand clan is also called Snake and Lizard clan, because the snakes and lizards live in the sand. When traveling they sometimes halted, and the Sand clan would spread sand on the ground and plant corn. The Batki clan would sing and thereby cause it to thunder and to rain, and the crop would grow in a day, and they would have something to eat. At Homolovi (Winslow) they lived a long time. They brought with them the Soyal Yunga, the Lagon Yunga, and the Soyal Katcina. They then went to Aoatovi. Here the people did not want them, and hence they moved on to Mishongnovi, where they found the Bear, Parrot, and Crow clans. They were asked what they knew to produce rain and crops. They spread the sand and made corn grow, whereupon they were welcomed and their leader was made the chief of the village.

The spring Toreva was then very small. But the Batki clan had brought from the Little Colorado river mud, grass and water in mung-

wikurus (netted gourd vessels). This they put into the spring and that increased the flow of the water. Formerly there was also much grass around it when there were fewer burros than there are now. The Bear clan had the Antelope altar, the Parrot and the Crow clans the Blue Flute cult. The Crane and the Eagle clans had the position of the Village crier and the Drab Flute cult. The Batki were admitted to the Antelope and Blue Flute fraternities, and hence, the narrator said, he makes the cloud symbols in the ceremony of the Blue Flute society.

After that the Pihkash (Young Corn-Ear) or Kaō (Corn-Ear) clan came from the east, from the Pueblos, Sikánakpu thinks. According to him the earlier clans came to Mishongnovi as follows:

1. The Parrot and Crow clans who had the Blue Flute cult and the village chief.
2. The Bear clan who brought the Antelope altar, now used in the Snake ceremony.
3. The Crane and Eagle clans, who brought the Drab Flute and Marau cult and had the Village crier.
4. The Katsina clan with the Katsinas.
5. The Sand clan with the Lagon, Soyal and Snake cult.
6. The Batki clan. These had no altar, but controlled the water and helped to make it rain.
7. The Young Corn-Ear clan. These had no altar of their own, but brought a better quality of corn and made the corn grow.

Before the Batki people came, the corn was very small. They made it rain and so it grew large. The Pihkash clan brought better and larger corn with them.

Told by Sikánakpu.